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Programme for Religious Education

IN THE

Public Schools

1944

Teacher's Manual

Issued by Authority of
THE MINISTER OF EDUCATION

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ACKNOWLEDGMENT

In preparing the text of this Programme, free use has been made of The Cambridgeshire Syllabus of Religious Teaching for Schools, 1939, reprinted with corrections, 1940, and published by the Cambridge University Press. Indeed, the section entitled "Memory Work, Choral Reading, and the Speaking of Scriptures" has been copied with but slight adaptation from that valuable publication.

The Minister of Education desires to express his gratitude to The Macmillan Company of Canada, Limited, which has granted permission, on behalf of the Cambridge University Press of Cambridge, England, to use excerpts from The Cambridgeshire Syllabus, to adapt them for the use of this Programme, and to reprint them without quotation marks.

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HISTORICAL COLLECTION

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I

RELIGIOUS EDUCATION IN THE SCHOOL

The Purpose of Religious Teaching

In the Programme of Studies for Grades I to VI of the Ontario Public and Separate Schools, it is pointed out that "the schools of Ontario exist for the purpose of preparing children to live in a democratic society which bases its way of life upon the Christian ideal;" and further, that "the school must seek to lead the child to choose and accept as his own those ideals of conduct and endeavour which a Christian and democratic society approves." The teacher is counselled "to bring home to the pupils as far as their capacity allows, the fundamental principles of Christianity and their bearing on human life and thought." The teaching of religion, however, was not given a separate period on the time-table, under the regulations existing at the time the courses of study were issued.

The regulations concerning Religious Education have been revised in 1944 to provide for religious teaching as an integral part of the school programme (see pages 24 to 26) and a detailed course in Religious Education for the schools of Ontario is being offered herewith in tentative and provisional form.

The foundation of this course is the study of the Scriptures. If this study is to be more than a vaguely respected convention, it must have behind it a teaching of the Bible as thorough and serious as that which the teacher gives to Social Studies or to Science. If Bible teaching is to lead to a genuine understanding of its profound religious purport, the text must be studied seriously and intelligently.

Specific religious instruction, however, like any isolated and detailed knowledge, will be sterile and uninspiring unless all the teaching throughout the school is infused with the appreciation of goodness, beauty, and truth. Religious Instruction must aim to set up ideals, to build attitudes, and to influence behaviour,

as well as to teach Scriptural facts and Biblical text. The following sentence quoted from the Programme of Studies for Grades VII and VIII for the Public and Separate Schools of our province summarizes this objective in these words: "It is therefore a major concern of the school that the children entrusted to its care shall learn to live in a manner that is socially effective in a democratic society which bases its way of life on the Christian ideal."

The Religious Atmosphere of the School

The religious atmosphere of the school and the religious development of the child in it depend first and foremost on the teacher's personality and the ideals and faith behind it. The spiritual, as has often been pointed out, is more commonly taught through the unconscious influence and example of the teacher than through formal instruction. The personal reverence, both outward and inward, of the teacher is of immeasurable importance. The wakening and guidance of the spiritual sense in the children is the first factor in creating the finest fruit in individual character, and consequently in the happiness and right development of the race. The responsibility of the teacher for the spiritual growth of the child is just as great as for the intellectual and physical, because education is one and indivisible. If the child is to be taught well, body, mind, and spirit must be taught together.

Since children learn by what they themselves do, even more than by what another teaches them, the whole ordering of the school can and should contribute to religious growth in the wider sense; it should guide, with sympathy the various interests both in work and in play which move children and govern their actions. Such questions as the following should be constantly in the mind of the teacher:

Is the school so organized as to encourage co-operation? Are opportunities given whereby the stronger and more clever may help the weaker? Is love of animals, birds, and flowers, inculcated? What does the school do for the community, or for wider causes? Is the grace of courtesy taught and encouraged? Is the Golden Rule practised as well as memorized? Is the school emphasizing "Thou shalt" as the rule of conduct, rather than "Thou shalt not"? Are the precepts discovered and discussed

in the periods of religious instruction used as a guide to daily conduct? Is the child learning "self-reverence, self-knowledge, self-control" as well as school lessons?

On the practical answer to such questions as these depend to an important extent the Christian atmosphere of the school and the development of character in it. The religious and spiritual side of education is thus a function of immeasurable importance in the formation of individual character, as well as in the building of a healthy body, thus contributing to a finer citizenship and a better world.

The Nature of the Course in Religious Education

The Course of Study in Religious Education, herein tentatively proposed, consists of two phases: first, the religious exercises, and second, systematic study of the Scriptures, with related activities.

The religious exercises are devotional in character and will consist largely of Scripture readings, prayer, and music. These exercises will be held daily at the opening of school and should be regarded not merely as an opening ceremony, but as a preparation for the day's work, the influence of which will be felt throughout all the activities of the school.

For systematic study of the Scriptures and associated activities, two periods per week, each one-half hour in length, are provided. The Scriptural interpretations are to be non-sectarian, and will not follow the tenets or doctrines of any particular creed. They will be confined to those expressions of the Christian faith upon which all Christian denominations are in substantial agreement.

Examinations will not be required, but the teacher will, no doubt, evaluate the efficiency of his teaching as he does in the case of Social Studies or Natural Science.

The Religious Exercises

(a) Scripture Reading: The Scripture passages chosen for the opening exercises should be arresting and complete in themselves. If not immediately intelligible, they may be prefaced by a brief explanation. From eight to twelve verses is a reasonable length,

though some stories and parables must run to more. The Scripture reading should normally be taken from one or other of the two great English versions, since it is in the highest degree desirable to familiarize the children with the beauty of diction and rhythm of these priceless literary masterpieces. The passages of Scripture selected for the religious exercises will be chosen from Bible Readings published by The Macmillan Company, Ltd., Toronto, and issued for the approval of School Boards by consent of the Department of Education, or Bible Readings for Schools, which may be secured on request from the Department of Education, or from The Selected Scripture Readings of the International Sunday School Association (International Council of Religious Education).* It is intended that as soon as possible a list of daily Scripture Readings for each week based directly on the Course of Study in Religious Education will be ready for distribution and use in the schools.

The Scripture reading should frequently be entrusted to one of the pupils, who should be required to prepare the reading beforehand, and be coached in it, if necessary, by the teacher, in order that its greatest effectiveness may be achieved. It may frequently be rendered as choral reading, in the manner described on pages 15 to 22.

(b) Prayer: The Lord's Prayer or one of the authorized prayers found in section V of this Programme should be used. Prayers should be spoken slowly, and as quietly as audibility permits. Special consideration should be given to the recitation of the Lord's Prayer. Often it is spoken too fast, and too loudly, while the frequency of its repetition dulls its meaning till, with many, it may become little more than mechanical form. The children should be carefully taught its structure, content, and range, and not infrequently reminded of them. It might be arranged that at times it should be repeated very slowly indeed or that the teacher speak first each petition and the children repeat it; or that the teacher say it alone with proper stresses

*The Selected Scripture Readings of the International Sunday School Association (International Council of Religious Education) were distributed to all Public Schools in January, 1944, and hence will be available for use until the end of the year 1944. It is unlikely that this list will be distributed in future years. After January 1, 1945, the daily Scripture Readings should be chosen from one of the other lists suggested.

and pauses. It may be found valuable occasionally—say once a week—to chant the Lord's Prayer. Settings may be found in *Hymns for Schools (Revised Edition)*.*

Children should be led clearly to apprehend the Christian attitude to prayer in so far as prayer takes the form of petition. There are two fundamentally opposed ideas of prayer: one, that by begging we may change the will of God, and create favour, or win gifts by coaxing; the other, that prayer is offering to God the opportunity to give to us and do for us what He wills. Only the second is Christian. Prayer is the effort to make our desires one with the divine purpose. Its aim is not to alter God's intention, for that must be eternally perfect; its hope is rather to prepare the way for God to effect in the world the purposes of His wisdom and His love. Prayer at its best never says "Thy will be *changed*," but "Thy will be *done*."

(c) Hymns: Suitable hymns for the morning service may be found in *Hymns for Schools (Revised Edition)*. To assist the instruction and enhance the religious value of hymn singing, during the religious exercises, the following suggestions are offered:

1. The tunes should be learned in the music period, and practised in class beforehand.

2. The words, similarly, should be studied beforehand, especially in cases where they may be expected to present any difficulty. A few of the best hymns should be learned by heart.

3. Instrumental music or sacred music played on the phonograph may occasionally be used to give variety to the religious exercises.

The devotional exercises should include the singing of the National Anthem.

Study of the Scriptures and Related Activities

Two thirty-minute periods per week are set aside for systematic study of the Scriptures, and activities related thereto. The basis of this course is a series of Teachers' Guides to Religious Education which have been used for a number of years in

*Published by Gordon V. Thompson, Limited, 193 Yonge St., Toronto.

English schools, and which are being revised for use in the schools of Ontario. The Teachers' Guides contain lessons in each of the topics listed in section III of this Programme. Each lesson provides for the reading and studying of a definite passage of Scripture, gives an expanded story of the Scripture passage to be studied, contains background notes which furnish the teacher with historical and other information regarding the setting of the Scripture story, and suggests additional class work and a number of activities appropriate to the topic. The practical classroom activities may include further reading from the Bible, choral reading and verse speaking, memory work, written work, discussion, dramatization, drawing, and handwork of various sorts. In this way, the Scripture study is correlated with other phases of the school work.

In presenting the Bible narratives to the child, two common errors should be avoided—that of casual paraphrase and explanation on the one hand, and that of servile and monotonous adherence to the text on the other. Narration by the teacher, interspersed with frequent quotations from the Biblical text, is a method that may well be used especially in the teaching of younger children. The teacher should be telling a tale which is fluid, continuous, and always within the grasp of the child's mind. He must therefore, in his narrative, be forever adapting himself to his hearers. His language will be the language of the Bible itself, but where he feels that he is not being fully understood he will, without interrupting the flow of his narrative, go back over what he has been saying, amplifying the tale, making his words simple, and using freely such ideas and images as naturally impress the child.

Religious Education in the Kindergarten

The child's spiritual education in the early stages depends more on environment and the atmosphere created by the teacher than on the conscious imparting of ideas. In the kindergarten it is customary for the children to be seated in a circle around the teacher in the early part of the session. In the intimacy of the circle, friendly greetings are exchanged, simple thanksgivings said or sung, and little ceremonies and personal festivals devised to celebrate the children's birthdays, the seasons, and the story of the Christian year. The child's Religious Education at this

stage will be associated mainly with these simple actions and the experience they provide of companionship and security, as well as of wonder and reverence.

Primary Grades (Grades I-III)

In the primary grades the main emphasis in the Scripture teaching is on the background of family and community life as Jesus knew it. In this respect, there is a close relationship between the Scripture study and the course in Social Studies for these grades.

The emphasis in the teaching should be on concrete things and no attempt should be made to present religious ideas which are beyond the child's power of apprehension. It is difficult for young children to stretch their imagination beyond the limits of their own experience. The building up of a picture of a different home life from their own, for example, must be a gradual process. The children will picture the baby Jesus as very much like the baby at home, and the cattle stall and manger as part of the farm buildings which they know. After a time the unfamiliar details of eastern life will take shape in their imagination and they will welcome these new details more readily if they have not been forced too soon to abandon their own first conceptions.

The preparation for Christmas, Easter, and Thanksgiving provides opportunities for activities lasting over many days. The planning and carrying out of such activities as the arranging of a nativity crib, the inventing and acting of a play, the making of an Easter garden, planning and carrying out a harvest festival, are more satisfying to the child than the passive hearing of stories. Such stories, however, have great appeal when they are made the basis of projects in which the child takes his own part.

In the primary grades, therefore, the teacher should feel free to use the Scripture period for activities of all kinds that can be associated with religious celebrations and the Bible story.

Grades IV-VI

Most of the stories of the Old Testament have an impressive simplicity and grandeur, while the stories and parables from the New Testament are incomparable for telling. At first the teacher should not read them but tell them, and tell them really

well. The child may play his part too; indeed, he is ready for as much activity as can be given. He will take part in the dramatization of stories with zest.

Making illustrations is a popular activity with children of the middle grades. What child, after hearing the story of Joseph and his brothers, is not ready to seize colour and make a picture in which that coat of many colours is given the prominence befitting such a picturesque garment?

In the Old Testament stories which have been chosen, the events move quickly; they contain plenty of action and are rich in picturesque detail. They are about men and women who do things and have great adventures. Above all, they are about men and women to whom God was the greatest reality, however primitive and undeveloped their ideas may have been. The heroes of the early Hebrews, sometimes savage and primitive, appeal to the young child.

Learning by heart has its place, provided that it is not made a long and monotonous task; and this can be avoided by choral speaking. To give but two examples—David's Lament for Saul and Jonathan, and such Psalms as 104 and 148, with their fine wording, are well worth memorizing:

"Fire, and hail; snow, and vapour; stormy wind fulfilling
his word;
Mountains, and all hills; fruitful trees, and all cedars;
Beasts, and all cattle; creeping things, and flying fowl."

When we come to handwork there is, among other things, the making of models of scenes from the Bible. A model might be made, for example, of an encampment of the nomadic Israelites —showing their low tents, the thick cloaks of the shepherds and the watering of the flocks at the well. That might be followed, in contrast, by a model of part of an Egyptian city, showing the lightly clothed Egyptians and their flat-roofed houses of sun-dried brick—typical of a settled and prosperous community at the delta of a great river. The work can well be linked up with the history and geography of the early civilizations, and projects may often be suggested by stories from the Bible. Most school libraries contain illustrated books of reference for children which

will be found helpful for this work. In the *Teachers' Guides*, specific suggestions regarding handwork and other appropriate activities are included in each lesson.

For the study of the parables, the teacher is referred to the suggestions on pages 15 to 22 regarding Memory Work and the Speaking of Scripture. The parables with their dramatic qualities and the wealth of realistic detail suggested, though not always expressed in the text, lend themselves particularly well to children's acting. The telling of the stories will occupy a comparatively short time, but they can be acted, and acted again, with increasing use of detail. The detail must be supplied by the teacher from the *Teachers' Guides*. If the children's imagination supplies further detail, this will enhance the value of the stories for them. As the list of stories grows, other activities will suggest themselves, e.g., finding the memorable verses in each one, finding how many of them refer to country things, how many to parties and social life, which are the joyful ones and which are the sad. At the end of the course the children should not only have enjoyed many stories, they should also have become familiar with Jesus' way of talking to simple people, His feelings for them and thoughts about them, and they should have extended their acquaintance with the life of His time and country.

Grades VII and VIII

In the first six grades the child has been told many Old Testament stories without any attempt being made to piece them together as a consecutive history. He has now reached the age when he can grasp dimly the significance of historical events, and we may aim at linking together as a complete historical picture the disconnected stories taught in the earlier grades. Using the historical background as our canvas, we may trace in bare outline, with emphasis on the high lights (there will not be time for more), the development of religious ideas throughout the Old Testament and their culmination in the life and teaching of Jesus Christ.

During this period of early adolescence the child is growing towards young manhood and, in so doing, is becoming aware of himself as a personality and realizing something of what, as a person, he can contribute to society. Once interested in himself

almost entirely objectively, he is now developing individuality and thinking of himself in relation to others and to God. With puberty come self-consciousness and the dawn of the idealism of later adolescence.

This then is the time to present the picture of the Ideal Personality through the records of our Lord's life. The main concern of this period should be the study of the Gospels—a thorough first-hand study. The aim should be to arrive at a complete picture of a real person, the Jesus of Nazareth who knew weariness and hunger, could be grieved, angry, and merry as well as tender, compassionate, and patient, could pierce men's hypocrisy and disguises, and who showed men what life at its highest should be.

The Ideal Personality and the Perfect Leader might demand no more from the child than hero-worship, a bright enough flame while it lasts but bound to flicker out. But Jesus Christ is more than a hero to be admired; He is the Revelation of God in history and an abiding power in the lives of men; He is "the Way, the Truth and the Life."

Religious teaching should aim at forming a background of wisdom which will be a guide throughout life, and at setting a standard of values in thought and conduct inspired by Jesus Christ Himself. The best time to make a study of ethical ideas is during later adolescence. We must, however, bear in mind that the great majority of children leave school at the age of 16. It is important that they should not leave school without some attempt having been made to develop their sense of ethical values. It is better to present these ideas prematurely in a somewhat simpler form than not to present them at all. A direct study of the Gospels and their implications in the conduct of life should be the chief objective.

Method is largely a matter for the decision of the individual teacher. Many ways that have been found successful in other teaching can be applied to religious instruction as well. While the method of story-telling, etc., still has its place, classes should be encouraged to discuss, to debate, to make their own discoveries. For instance, our Lord's motives for such a saying as "See thou tell no man" might be discussed; while the attitude

of the Pharisees might be "discovered" from references in a given Gospel. More and more should the expression of individual difficulties be encouraged.

Memory work should continue to play its part in the teaching of the children.

Memory Work, Choral Reading, and the Speaking of Scripture

Kindergarten and Primary Grades

The young child's delight in rhythmical language has for a long time been recognized as an important factor in his education. In his school life his need for rhythm is satisfied by nursery rhymes, simple poems, and songs, which he often learns without effort, when both language and rhythm are suited to his capacity. In his religious education the hymns of the morning service provide a similar means of satisfying this need. Singing them with the teacher, joining in where the phrases are prominent or the lilt of the tune particularly pleasing to his ear, he soon learns the hymns that are most frequently sung. There is no need for laboured teaching; if it is found necessary, this is a clear sign that the hymns chosen are too difficult for the children. Hymns selected for young children should be the best of their kind. The thought should be simple, the language direct, the imagery clear, and the total effect should be dignified without being grand. Here are a few good children's hymns on different themes:

"Jesus, tender Shepherd, hear me . . ."
"Away in a manger . . ."
"Father, we thank Thee for the night . . ."
"God make my life a little light . . ."

These hymns are to be found in *Hymns for Schools* (*Revised Edition*).

The best writers of children's hymns have realized that they should be short. When longer hymns are used, it is wise to select a few verses only for the children to sing.

Most children will learn hymns readily because they want to learn them. Many odd phrases and verses of Scripture will be as

readily learned because they fall easily from the tongue and strike pleasantly on the ear. But it is a pity that the matter should end there. If some motive can be found for speaking certain passages it will give purpose and direction to the children's activity, thereby helping them to come nearer to the spirit and meaning of the words they learn. Often there will be a dramatic motive, and in an acted version of a Bible story the children will find that some striking phrase from the original story cannot be omitted.

For example, the dialogue in the story of the child Samuel is so dramatic, yet so simple, that the learning of it is an easy matter. Or the drama of the shepherd who loses his sheep and searches for it in many places—largely a matter of pantomime—finds a natural conclusion in the words of the Bible spoken by the shepherd to all his friends: "Rejoice with me, for I have found my sheep which was lost."

Sometimes a story becomes more vivid if the children play their part in the narration. At Christmas time the story of the shepherds can be told in such a way: the teacher is the story teller, but for a moment the children are the host of angels, who speak in chorus: "Glory to God in the highest, and on earth peace, good will toward men." With such simple co-operation between teacher and class the brief story can be retold many times without monotony, and each time the children will try to express with their voices more of the joy and gladness of the angels' message.

Such simple dramatic passages form the most suitable selections for memorizing by the young child. A vivid phrase or sentence will sometimes be deliberately introduced by the teacher in her story telling, and because it is vivid it will not be lost. But even here care is necessary; it is difficult to realize how children are misled by strange words or by familiar words used in a strange way, and how little they therefore understand of apparently simple statements. Children have often memorized the words of Jesus to His disciples: "Suffer little children to come unto Me and forbid them not: for of such is the Kingdom of Heaven." But they have often been led away by the prominence of the word "suffer", whose meaning they misapprehend, and the sentence has meant far less to them than the concluding

words of the story, perfect in their simplicity: "And He took them up in his arms, put His hands upon them, and blessed them."

The twenty-third Psalm is another passage which is often selected for memorizing both for its brevity and for its vivid picture of the shepherd. But after his first delighted recognition of the shepherd amid familiar surroundings, the young child is confused by the change of imagery and the strangeness of the language. "Thou preparest a table before me . . . Thou anointest my head with oil . . ." "Though I walk through the valley of the shadow of death . . ." Probably there is no complete poem in the Bible suitable for such young children, and it is better for them to memorize shorter passages. There are simple verses about the shepherd, for instance, all of which could become their possession. "He shall feed His flock like a shepherd: He shall gather the lambs with his arm." "I am the good Shepherd: the good Shepherd giveth his life for his sheep." Such sentences as these, if they form part of the teacher's discourse, will also become part of the child's storehouse of remembered sentences. Apart from the dramatic work, this is perhaps the most suitable way to familiarize the child with the language of the Bible in so far as it is suitable to his age.

Grades IV to VIII

The dramatic work and the simple memory work of the primary grades will be extended in Grade IV: but as the children become older they need more scope for their growing powers of memory and of speech. The ease with which some children at this stage can memorize long and difficult passages produces a corresponding danger. The mere act of memorizing can, and often does, become a barren occupation, resulting in meaningless repetition of passages only half assimilated. There is little value in a child's being able to repeat perfectly a long psalm if he has not been moved by some quality in it. It is the teacher's task to help the child to interpret the psalm; and this must be done as much by appealing to his emotions as by satisfying his intellect.

One very effective method of arousing the enthusiasm of older children for the language of the Bible is that of choral speaking, in which the class, or groups within the class, try to

interpret a passage through speaking it together. Before this can be done effectively, there must be many trials, and much discussion by class and teacher as to the most suitable method, whether antiphonal* speaking, or unison or group speaking: and through such attempts and such discussion there will often develop a feeling for a passage that comes near to real understanding. A few examples will make clear the details of this method, and its possibilities for Bible speaking.

Sometimes certain outstanding qualities in a passage may be made clearer if it is written on the blackboard in a fresh way. The parallelism in the story of the two houses is emphasized by the following method of printing.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended,
And the floods came,
And the winds blew,
And beat upon that house;
And it fell not:
For it was founded upon a rock."

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended,
And the floods came,
And the winds blew,
And beat upon that house;
And it fell:
And great was the fall of it."

It is soon realized that the very likeness between the two parts serves to emphasize the contrast which is expressed in one or two words only; and in attempting to speak the passage either in one group or in two contrasted groups, children not only find enjoyment in the Biblical language, they become aware of the truth it enshrines. The speakers gain much help if the teacher

*The answer of one portion of the class to another in the reading of a psalm or other Scriptural passage.

is a good conductor, leading them in this case through the series of phrases to the culminating force of the storm and the abrupt finality of the conclusion. If the first attempts are made with a written or printed copy before them, the children will soon find that they can discard it, and with a little extra effort make themselves word perfect, and so be able to concentrate entirely on speaking. By being one of a group in this way, the child not only gains courage to reveal his own feelings, but also through the inspiration of the group participates in the greatness he is trying to express.

The parallel stories of the Lost Sheep and the Lost Coin could similarly be spoken by two groups. Individual voices proclaiming the end of the search will stand out against the background of the choruses, and in this way the central thought is thrown into prominence. The concluding sentence will not be less effective for being spoken quietly. Thus the passage is treated as a work of art which expresses a great truth; it demands, therefore, a fine rendering.

Many of the psalms give excellent opportunities for choral speaking; indeed, their majesty and grandeur cannot easily be expressed by the individual voice, especially that of a child. Different forms of choral speaking will be found suitable for different psalms.

Psalm 104, which opens with a full chorus:

"Bless the Lord, O my soul.
O Lord my God, Thou art very great:
Thou art clothed with honour and majesty,"

could be spoken antiphonally, one group being ready to take up the speech as the other finishes, as though striving to outdo the other in praising the wonders of the Lord, e.g.:

(a) Who coverest Thyself with light as with a garment:

(b) Who stretchest out the heavens like a curtain:

(a) Who layeth the beams of His chambers in the waters:

(b) Who maketh the clouds His chariot.

The psalm is probably too long for children to speak except in selected sections: the opening chorus could, however, be used

in each case as an introduction, and a concluding chorus formed from the last sentences of the psalm:

"I will sing unto the Lord as long as I live:
I will sing praise to my God while I have any being:
My meditation of Him shall be sweet:
I will be glad in the Lord.
Bless thou the Lord, O my soul.
Praise ye the Lord."

Psalm 107 could be spoken, perhaps in an abridged form, as a full chorus for the recurring invitation to praise—"O that men would praise the Lord for his goodness"—and smaller choruses for the sections describing those who have received blessing from the Lord. As with so many psalms, the concluding verse expresses the thought at the heart of every section, and is very impressive—"Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Spoken quietly and deliberately by the whole group it has a sobering effect after the tumultuous outbursts of praise.

Psalm 136, particularly the section which praises God for the works of creation, could be interpreted by an individual speaker who proclaims the great acts of God—"To him that made great lights. . . . The sun to rule by day. . . . The moon and stars to rule by night"—and the full chorus giving the regularly repeated burden or refrain—"for his mercy endureth forever." Careful conducting is necessary to prevent the refrain from becoming monotonous.

All the Pilgrim Psalms (Psalms 120-134) lend themselves to chorus work. The idea of the pilgrimage is very clear in many of them and the processional chant is sometimes well expressed. Psalms 42 and 43 form one complete song, with the four-line refrain coming at the end of every stanza:

"Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise Him
Who is the health of my countenance, and my God."

Sometimes, as in Psalm 84, the stanza division, though not obvious in the traditional manner of printing the psalm,

can be discovered by careful scrutiny. In the twenty-fourth Psalm, the ceremonial procession, with the presence of Jehovah signified by the Ark that was to be carried into the temple, is described in dramatic language that appeals to children: the series of questions and answers make a kind of dialogue—"Who shall ascend into the hill of the Lord? . . . He that hath clean hands, and a pure heart. . . . Lift up your heads. . . . Who is this King of glory? The Lord strong and mighty." Sometimes the whole body of people seems to speak together: then there is division, and the dramatic dialogue is given by two groups. No child can take part in such a dramatic rendering of a magnificent psalm without being the richer for it: he may in after years forget his experience and forget the psalm, but its effect on his developing personality can never be wholly lost.

Teachers will find that many passages even of pure narrative can be treated in a similar way, and there will always be interest in discovering what is the best method for a particular story. The story of the shepherds told by St. Luke may be taken as an example. It has been spoken by a full choir as narrator with two part choirs for the heavenly host and the shepherds, and an individual speaker for the angel. The full choir spoke the last verse slowly and clearly—"But Mary kept all these things, and pondered them in her heart." The beauty of the story is best expressed when the different choirs have discovered the quality of tone and the pitch that best suit their part.

If such speaking of the Scriptures is undertaken, regularly and frequently, few other passages need be set for children to memorize. The passages which they learn to speak well together will become part of their experience. There will be occasions when they need to speak them from memory, perhaps as part of the morning service, perhaps as part of a simple programme presented to another class. But even if they fail to become word perfect, they are becoming better acquainted with the Bible than they would be by the mere act of committing to memory a number of set passages.

It would be a good plan, too, for children to practise individual reading from the Bible, especially if the reading has some real purpose. Chapter 13 in St. Matthew's Gospel has a collection of eight parables of varying lengths: individual children might

practise reading their own set parable, and a Scripture period might be devoted to the reading of the series by different groups of children. There are some very short parables which might be given to the weaker readers.

The literature of the Bible is so comprehensive that there is scope for infinite variety in its treatment. Perhaps the finest service the teacher can render to the child in school is to help him to love the Bible. The methods suggested here may help to bring about the personal relationship between the child and the Bible on which love and reverence are based.

THE SINGLE-TEACHER SCHOOL

The teacher in a rural school who is responsible for all the grades from I to VIII will need to modify her programme to meet her particular situation. The practice of teaching all the children together cannot be recommended as a general rule, though there will be many occasions when the unity of the school will be emphasized by treating all the children as members of a large family. It is obvious, however, that with regard to the content of lessons the older children are capable of understanding much that is only confusing to the little child, and the younger children need, both in the manner of presentation and in the actual language used by the teacher, a simplicity which the older child may resent.

The teacher is advised, therefore, to divide the school into three groups—Grades I-III; Grades IV-VI; and Grades VII and VIII. The course may be arranged in a cycle, the outline for *one grade* being covered by a *group* in one year, i.e.:

Primary Group	Grade I—1944-45
	" II—1945-46
	" III—1946-47
	" I—1947-48
Intermediate Group	Grade IV—1944-45
	" V—1945-46
	" VI—1946-47
	" IV—1947-48

Senior Group	Grade VII—1944-45 " VIII—1945-46 " VII—1946-47

In each group the method will be chiefly that of story-telling by the teacher, and individual and group activities by the children. The children must be trained to employ themselves without supervision as they do in other branches of the school work, since the teacher must be able as a story-teller to devote periods of at least ten minutes' undivided attention to one group. The planning of activities is thus one of the most important parts of the teacher's work, and a generous supply of materials should be provided. The teacher who thinks it desirable for the primary group to make pictures will find that the children are far more absorbed in the painting of a large picture than in the pencil drawing of a small one; or children who are generously supplied with clay or plasticine to make a comprehensive model of an Eastern home, or a sheep-fold with many sheep, have a more satisfying activity than those who can make only one small water pot, or lamp, or sheep. Frequent acting of stories by the three groups is particularly recommended; one group may sometimes present its drama to the other; and it is often necessary in very small schools for the groups to amalgamate for acting. This is another way in which the sense of the family is kept alive.

Finally, the teacher in a small school should feel a considerable amount of freedom to experiment and to plan the work on whatever lines she has found most successful provided that the needs of the children of different ages are not overlooked and that the underlying purpose of the sections of the syllabus designed for the various grades is achieved.

II

RELIGIOUS EXERCISES AND RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS

Regulation 13 of GENERAL REGULATIONS, Public and Separate Schools.

13. (1) (a) Every public school shall be opened each school day with religious exercises consisting of the reading of the Scriptures and the repeating of the Lord's Prayer or other prayers approved for use in schools.

(b) The Scripture passages, forming a part of the religious exercises referred to in 1 (a), shall be read daily and systematically at the opening of school and may be chosen from any list of selections adopted by the Department for use in schools, or from any other list approved by the Minister, as the Board by resolution may direct.

(c) If the Board does not pass the resolution provided for in 1 (b) above, the principal shall make the selection after duly notifying the Board of his intention, but such selection shall be subject to revision by the Board at any time.

(d) The religious exercises held at the daily opening of school may include the singing of one or more hymns authorized for use in schools.

(2) (a) Subject to the regulations, two periods per week of one-half hour each, in addition to the time assigned to religious exercises at the opening of school, shall be devoted to Religious Education.

(b) Religious Education shall be given immediately after the opening of school or immediately before the closing of school in either the morning or the afternoon session.

(c) Instruction in Religious Education shall be given by the teacher in accordance with the course of study authorized for that purpose by the Department, and issues of a controversial or sectarian nature shall be avoided.

(d) By resolution of the School Board, a clergyman or clergymen of any denomination, or a lay person or lay persons selected by the clergyman or clergymen, shall have the right, subject to the regulations, to give Religious Instruction in lieu of a teacher or teachers.

(e) If two or more clergymen of different denominations, upon written application to the Board, secure permission to give Religious Instruction, the principal of the school, by resolution of the Board, shall arrange for such accommodation within the school and at such prescribed times within the periods denoted above as shall be agreeable to both the principal and the clergymen concerned.

(f) Where the number of rooms in the school is insufficient to meet the needs of the groups organized for Religious Education under (d) and (e) above, the principal of the school, by resolution of the Board, may arrange for additional accommodation elsewhere.

(3) (a) No pupil shall be required to take part in any religious exercises or be subject to any instruction in Religious Education to which objection is raised by his parent or guardian.

(b) In schools without suitable waiting-rooms or other similar accommodation, if the parent or guardian applies to the principal for the exemption of his child or ward from attendance while religious exercises are being held or Religious Education given, such request shall be granted.

(c) If the parent or guardian objects to his child or ward taking part in religious exercises or being subject to instruction in Religious Education, but requests that he shall remain in the schoolroom during the time devoted to such education, the teacher shall permit him to do so provided he maintains decorous behaviour.

(d) If by virtue of his right to be absent from religious exercises or instruction in Religious Education, any pupil is not present in the classroom during such specified periods, his absence shall not be considered a violation of the rules of the school.

(4) A teacher claiming exemption from the teaching of Religious Education as prescribed by the regulations, shall notify the Board to that effect in writing; and it shall then be the duty of the Board to make such other provision as may be necessary to implement the regulations with respect to the teaching of the subject.

(5) The Minister may grant to a Board exemption from the teaching of Religious Education in any classroom or school provided the Board shall request in writing such exemption and shall submit reasons therefor.

(6) The inspector shall each year bring to the attention of the boards of trustees of his inspectorate the foregoing regulations relating to religious exercises and Religious Education.

APPROVED TEXT BOOKS

Excerpt from Circular 14 (Text Books Authorized and Recommended, and Text Book Regulations, 1944)

5. For Religious Education in the Public Schools, the Sacred Scriptures or the Selected Scripture Readings of the International Sunday School Association, or the Bible Readings published by The Macmillan Company of Canada, Ltd., Toronto, and issued for the approval of School Boards by consent of the Department of Education, and the Programme for Religious Education in the Public Schools of Ontario, and the Teachers' Guides to Religious Education, Grades I to VIII, as approved by the Department and published by the Ryerson Press, shall be used as prescribed by the Regulations of the Department of Education.

III

OUTLINE OF TOPICS

Grade I

Teachers' Guide: "The Friend of Little Children"

I. Harvest Stories*

1. The Wheat Harvest; Psa. 65: 9, 11, 12, 13.
2. The Vegetable Harvest; Psa. 104: 14.
3. The Harvest of the Fruits; Deut. 33: 13, 14.

II. Home and Helpfulness

4. Jesus in the Bethany Home; Luke 10: 38-42; Eph. 4: 32.
5. Helping our Neighbours*; Rom. 12: 10-13; 13: 10.
6. Jesus Helping a Deaf and Dumb Man; Mark 7: 31-37.
7. Helping the Helpless*; Rom. 15: 1; Gal. 6: 2.
8. The Lady of Shunem; 2 Kings 4: 8-17.
9. Promptness*; Matt. 8: 9.
10. Dorcas; Acts 9: 36-42.

III. Little Lord Jesus

11. God's Gift; Luke 2: 1-7.
12. The Shepherds' Visit; Luke 2: 8-20.
13. The Wise Men and the Star; Matt. 2: 1-11.
14. The Two Babies*; Matt. 2: 11b.
15. Thanksgiving for the Baby; Luke 2: 22, 25-28, 36-38.

IV. The Child Jesus

16. The Child at Home; Matt. 2: 23; 6: 30; 13: 33; Mark 2: 21; Luke 15: 8-10.
17. The Child in the Fields; Matt. 6: 26, 28, 29; 8: 20; John 10: 14-27.
18. The Child with His Playmates; Mark 6: 3; Luke 7: 32.
19. In the Workshop; Luke 2: 40, 51, 52; Mark 6: 3a.
20. In the Temple; Luke 2: 41-47.
21. The Birthday Party*; Luke 14: 16-21.

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*Modern Illustrative Lessons.

V. Jesus, The Kind Healer

22. Healing the Blind Man; Luke 18: 35-43.
23. The Four Friends; Mark 2: 3-12.
24. Jesus and the Children; Matt. 19; 13-15; Mark 10: 13-16.
25. Children Praising Jesus; Matt. 21: 15, 16; Psalm 148: 12, 13.
26. The Easter Story; John 20: 1-18.

VI. Springtime Stories*

27. Making or Mending Clothes; Mark 2: 21.
28. Buds and Catkins; Song of Solomon 2: 11, 12.
29. Flowers; Matt. 6: 28, 29; 1 Cor. 15: 1-11.
30. Baby Animals; Psalm 104: 18-24.
31. Baby Chicks; Matt. 6: 26.

VII. Little Sita of India
(Misssonary Stories)

32. The Home of Sita; Eph. 2: 11-13; 3: 14, 15.
33. Sita's Games and Friends; John 10: 14-16.
34. Going to Sunday School; John 12: 20-26, 32.

Grade II

Teachers' Guide: "Stories of God and Jesus"

I. God's Wonderful World

1. Night and Day, Land and Sea; Gen. 1: 1-9.
2. Plants and Living Things; Gen. 1: 11, 12, 29, 30; Psa. 104: 13-16.
3. God's Work and Man's Work*; Psa. 107: 35-37.
4. God's Harvest Gifts; Gen. 41: 28-36; 47-49.
5. Ruth the Gleaner; Deut. 24: 19; Ruth 2: 1-18.
6. Quashie's Water Melon* (Making an offering to God); Exod. 35: 21.

II. Jesus, the Friend of the Children

7. Jesus and the Children; Mark 10: 13-16.
8. Other Children Hear of Jesus*; John 10: 14-16.
9. The Children's Praises; Matt. 21: 1-11, 15; Mark 11: 1-11.
10. 'We Praise Thee, O Lord'*; Psa. 135: 1-3.

*Modern Illustrative Lessons

III. Stories of the Baby Jesus

11. The First Christmas; Luke 2: 8-17.
12. The Star of the Baby King; Matt. 2: 1-12.
13. The Presentation in the Temple; Luke 2: 21-38.
14. Caring for Babies*; Luke 18: 15, 16.

IV. The Boyhood of Jesus

15. Jesus in the Home; Luke 2: 39; 7: 32; 15: 8-9; Mark 6: 3.
16. Jesus Out-of-Doors; Matt. 6: 26-30; 8: 20; John 10: 2-4.
17. My Home*; Eph. 4: 31, 32; 5: 1, 2.
18. Jesus at School; Luke 2: 40; Deut. 6: 4-9; Exod. 1: 22;
19. Jesus in Jerusalem; Luke 2: 41-51.

V. Stories Jesus Told

20. The Friendly Host; Luke 14: 16-24.
21. The Good Shepherd; Luke 15: 1-7.
22. The Loving Father; Luke 15: 11-24.
23. The Good Samaritan; Luke 10: 25-37; Matt. 5: 43-48.

VI. Springtime and Easter

24. New Life*; Song of Solomon 2: 11, 12.
25. The First Easter Day; Luke 23: 55, 56; 24: 1-10.
26. Finding Their Friend Again; Luke 24: 13-35; John 14: 1-4; 11: 25.

VII. God's Loving Care (Stories told to Jesus)

27. Abraham's Journey; Gen. 12: 1-8.
28. Baby Isaac; Gen. 18: 1-10, 16; 21: 1-3, 8.
29. Jacob and the Angels; Gen. 28: 10-22; Psa. 91: 1-7.
30. Serving: The Boy in God's House; 1 Sam. 3: 1-11; 15-19.
31. Elisha and the Widow; 2 Kings 4: 1-7.
32. 'Our Fathers Have Told Us'; Psa. 78; 44: 1.

NOTE: An outline of the topics selected for Grades III-VIII will be announced when the Teachers' Guides for these grades are ready for distribution. It is intended that the course for Grades III-VIII will be introduced on a provisional and experimental basis, one grade at a time, as soon as the Teachers' Guides become available.

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*Modern Illustrative Lessons.

IV

SUGGESTED SELECTIONS FOR MEMORY WORK, CHORAL READING, AND THE SPEAKING OF SCRIPTURE

Grade I

1. The Lord's Prayer; Matt. 6: 9-13.
2. Jesus and the Children; Mark 10: 13-16.
3. The Angels' Visit to the Shepherds; Luke 2: 8-16.
4. God's Care for the Sparrows; Matt. 10: 29-31.
5. Love to God and our Neighbours; Matt. 22: 37-39.

Grade II

1. Children Welcoming Jesus; Matt. 21: 6-11.
2. Praise to God; Psalm 100: 1-5.
3. God's Watchful Care; Psalm 121: 1-8.
4. Obedience to Parents; Eph. 6: 1-3.
5. Jesus Stilling the Storm; Mark 4: 35-41.
6. The Child Samuel (for dramatic reading); 1 Samuel 3: 4-10.

V

APPROVED PRAYERS FOR USE IN SCHOOLS

1. Our Father, (who) which art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in Heaven: give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation but deliver us from evil. For Thine is the Kingdom, the power and the glory for ever. Amen.

2. O Lord, our Heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight. Amen.

3. O God, we offer Thee our thoughts, words, and actions; and we beseech Thee to give us Thy grace that we may not offend Thee this day, but may serve Thee faithfully and do Thy holy will in all things. Amen.

4. O most merciful Father, look down upon our school, and grant to us all such blessings as are best for us. Give us purity of heart, meekness of spirit, and watchfulness of tongue, that in all our life and conduct we may show that we love Thee, and one another, in deed and in truth. Be with us by day and by night, that our whole life may be Thine, and that, living unto Thee here, we may hereafter live with Thee and serve Thee in Thy glory; through Jesus Christ our Lord. Amen.

5. O Lord, let Thy peace rule in our hearts. We commit ourselves to Thy care and keeping for this day. Grant us strength for all the duties that we have to meet. Keep us from sin; give us control of our spirits; and keep us from speaking unkindly of others. Give us grace to follow in the steps of our Lord and Master. Amen.

6. O loving Father, grant us Thy care and protection throughout this day. Preserve us from danger, save us from sin, and guide us in our work. Give us patience, courage and cheerfulness in meeting all our duties. May we commit ourselves to Thy holy keeping through Jesus Christ our Lord. Amen.

7. Hear our prayer, O God, and consider our needs. Help us to deny ourselves, to bear the burdens of our neighbours, to study to benefit others, and to please Thee in all things. Grant us to be careful in keeping our promises, loving to our parents and friends, faithful in the performance of our duties, and ready to lend a hand to anyone in need of help; for the sake of Jesus Christ, our Lord and Saviour. Amen.

8. Our Heavenly Father, bless all the boys and girls of this school. As we grow in years, may we grow in favour with God and man. Shield us from harm and save us from sin. May each one of us be conscious of Thy tender embrace and be daily drawn nearer to Thy great heart of love. May we all discover that in Thy presence alone there is fulness of joy. These blessings we ask in Jesus' name. Amen.

9. May it be Thy will, O God, that we walk in Thy way, and cleave to Thy commandments. Lead us not into sin or temptation. Let not evil desire rule over us. Bind our wills to Thine. Keep us from sinful men and worthless companions. Help us to cling to the good, and give us grace in Thy sight and in the sight of those about us. Amen.

10. O God, our Heavenly Father, bless and help us while we are at school. Help us to use our minds to think and work and learn. We thank Thee for all the happiness that comes to us through our school. May we try to live more like Jesus Christ, our Friend and Saviour. Amen.

11. Set a watch, O Lord, upon our tongue: that we may never speak the cruel word which is untrue; or, being true, is not the whole truth; or, being wholly true, is unkind; for the love of Jesus Christ our Lord. Amen.

12. O God of light and truth, we pray for Thy blessing on our school. Help us to be honest and diligent in all that we do; grant us a cheerful and kindly spirit; and bestow such strength of body and clearness of mind, that our work may be done heartily and to Thy glory; through Jesus Christ, our Lord. Amen.

13. O Heavenly Father, we confess that we have sinned greatly against Thee in thought and word and deed, and have done that which is wrong in Thy sight. We ask Thee to forgive us our sins, and to help us always to resist temptation and to do Thy holy will; for Jesus Christ's sake. Amen.

For Our Country

1. O Lord, we pray Thee to bless our country, that there may be peace within our gates and plenty within our homes. May health, purity, righteousness, and thanksgiving abound; and may Thy blessing dwell upon all Thy people, through Jesus Christ, our Lord. Amen.

2. We thank Thee, O God, for our country; for its beauty and its wealth; for its history and its love of freedom; and for the courage and valour of our young men who face death on sea, on land, and in the air that justice may not perish nor freedom depart from the earth. Help us so to live that we may safeguard our goodly heritage and hand it on, improved and enriched, to the children that come after us. Amen.

3. O God, Father of all the countries in the world, help us all to love our country. Show us how to grow up brave and strong like the many faithful men and women who have given all their lives to the service of their country. Teach us to join with them, that we may help as Jesus did to make Your Kingdom come on earth. Amen.

4. O God, our refuge and strength, hear our prayer for those Thy servants whom Thou hast called to tasks of great peril and of rich promise to mankind. Grant to them, we beseech Thee, courage, steadfastness and the assurance that Thy Spirit in them is stronger than steel or flame. Keep them in life and death, sheltered within Thine arms. Keep us

faithful to our absent ones, and worthy of the sacrifices which they are making on land, on sea and in the air. To those charged with responsibility for the nation's guidance, grant wisdom of leadership to achieve complete victory and to establish peace and righteousness, truth and justice throughout the world. This we ask, trusting in Thine infinite mercy and compassion. Amen.

5. O Lord God Almighty, who rulest the nations of the earth, we humbly beseech Thee to bless our King and Queen, the Princess Elizabeth, and all the Royal Family. Endue with wisdom the Governor-General of this Dominion and all who are set in authority over us; that all things may be so ordered and settled by their endeavours that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ, our Lord. Amen.

For World Peace

1. Almighty God, Who art King and Judge of all nations, look in mercy upon the world which Thou hast made; grant that the nations may live in peace and righteousness, and may freedom and goodwill be established among men; through Jesus Christ, our Lord. Amen.

2. Almighty and everlasting God, who dost govern all things in heaven and earth; grant that all men everywhere may live together in unity, peace, and goodwill, according to Thy holy will, declared unto us in Jesus Christ, our Lord. Amen.

3. O God, our Father, we pray this day for all who do the work of the world, whether they toil with their minds or with their hands. Bless all to whom we owe our daily bread and the shelter and comfort of our homes. Remember for good the farmers who sow the grain, and the bakers who make it bread; the miners who toil in the deep dark of the earth to win coal to keep us warm; all who labour in factories and warehouses, in offices and shops; all who serve on railways or the roads, or go to far lands across the seas, to bring what will increase our comfort and supply our needs. Protect

them amid all dangers and guide their way. Keep us in thankfulness to them, and help us to hold in honour all who thus serve the good of their fellowmen; through Jesus Christ, our Lord. Amen.

For Christian Missions

1. We pray, O God, for all lands and the peoples who dwell in them. Teach all men that they are brothers, and in spirit make them one. Show the nations that Thy will for them is that they should serve one another. Let the Gospel of Thy love be known everywhere through the teaching of the missionaries, so that war will be no more and peace may reign on earth; through Jesus Christ, our Lord. Amen.

2. O God our Father, we thank Thee for the beautiful world which Thou hast given us, and for the sun which makes all things to grow. Wilt Thou bless and help all those in other lands who work and play in the same bright sunshine to know Thee as their Father, and to praise Thee as the loving Giver of all good gifts; for Jesus Christ's sake. Amen.

3. Heavenly Father, we thank Thee for loving us, and for sending Thy dear Son into the world to save us from our sins. We pray to Thee for all who do not know of Thy love, both at home and in other lands. Grant that through the work of our missionaries they may be led to know Jesus Christ as their Saviour, and serve Him truly at all times. This we ask in His Name and for His sake. Amen.

For Those in Need or Trouble

1. Almighty God, the comfort of the afflicted and the strength of those that labour, let the prayers of those that call upon Thee in any trouble be heard by Thee; that they all, with joy, may find the benefits of Thy mercy in their needs; through Jesus Christ, our Lord. Amen.

2. Our Father in Heaven, we pray Thee to give Thy children in this and every land the food and warmth and clothing which they need. Have mercy upon those who are cold and hungry; and may we never rest until poverty and want have been driven from the earth; through Jesus Christ, our Lord. Amen.

3. Have mercy, O Lord, upon the sick and the wounded; relieve their pain and cheer them in weariness and loneliness; if it be Thy will restore them to health. This we ask in the Name of Him Who went about doing good, even Thy Son, Jesus Christ, our Lord. Amen.

Thanksgiving

1. Almighty God and Heavenly Father, we glorify Thee that we are once more allowed to enjoy the gifts of the harvest. Blessed be Thou who hast given us the fruits of the earth in their season. Help us to bring forth good fruits to Thy glory, through Jesus Christ, our Lord. Amen.

2. Almighty God, Father of all mercies, we, thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life, but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

3. O Almighty and Everlasting God, who hast blessed the labour of the husbandman, and given unto us the fruits of the earth in their season: grant us grace to use the same to Thy glory, to the relief of those that are needy, and to our comfort, through Jesus Christ, who is the Living Bread which cometh down from heaven and giveth life unto the world. Amen.

Remembrance Day

Unto Thee, O God, be praise and thanksgiving for every splendid deed of our sailors, soldiers, and airmen; for every act of devotion of our nurses, doctors and chaplains; more especially we praise and bless Thy holy Name for all those

who have been faithful unto death. Into Thy holy keeping we commend their souls, beseeching Thee to grant unto all of us, for whom they died, that their love and devotion may bear fruit in us in more abundant love for others. Amen.

Christmas

1. We praise Thee, O God, at this Christmas time that Thou didst so love the world that Thou gavest Thine only Son, our Lord Jesus Christ, to be born for us of Mary. Him we would worship like the wise men of old and to Him offer our gifts of adoration and praise. Amen.

2. O God, we praise Thee for Thy love to us, and above all for the glad news of the Christ Child's birth. May we sing our gladness to Thee in our carols, and by our songs share Christmas joy with all people. Amen.

3. O God, our Heavenly Father, help us, we pray Thee, to understand the meaning of this glad season of Christmas. Speak to us of Thy loving purpose in giving Thyself to the world through Thy holy Son, Jesus, who was born a Babe in Bethlehem. Teach us the joy of giving and helping, and let the gladness of these days be deepened in worship and consecration; through Jesus Christ, our Saviour. Amen.

4. Let us think together of all the joys of Christmas-time:

   Let us think of the joys of *light:* of lighted Christmas-trees and decorations hung to make dull places gay.

   Let us think of the joy of *singing:* the lovely words of melodies of old carols that men sang long ago; the voices of little children; the joy of singing together.

   Let us think of the joys of *giving:* the joy of making things for those we love; the fun of planning, choosing; the love that a tiny gift can carry.

   Our Father, help us to remember that these joys are ours only because we and our friends have heard the story of Jesus. Amen.

DEPT. OF EDUCATION
HISTORICAL COLLECTION

The New Year

1. Dear God, our Father, we thank Thee for the joys of our holidays, and for being together again. We thank Thee for this New Year, for this new term, for all the freshness of new beginnings. Teach us to live and learn and work together joyously; through Jesus Christ, our Lord. Amen.

2. O God, we pray Thee to bless our work this term. Give us a true love of learning: and grant that in everything we learn we may learn more of Thee; for Jesus' sake. Amen.

Holy Week and Easter

1. O God, our Heavenly Father, who gavest unto us our Saviour, Jesus Christ, help us to understand the meaning of His sufferings and death upon the Cross. Teach us the great patience and heroism of those hours. Help us to think of the loneliness that came when His dearest friends betrayed and forsook Him. Cause us at all times to be true to Him, that we may love and serve Him all our days; for His sake. Amen.

2. Gracious Father, who hast given unto us a living hope by the resurrection of Jesus Christ from the dead: grant that we, being risen with Him, may seek the things which are above, and be made partakers of the life eternal; through the same Jesus Christ, our Lord. Amen.

3. O God, who, through Thine only-begotten Son, hast overcome death and opened unto us the gate of life eternal; inspire us, by Thy grace, to love Thee with all our heart and soul and mind and strength; through Jesus Christ, our Lord. Amen.

Empire Day

1. Father, we thank Thee that Thou hast placed us in a goodly land; may Thy loving kindness make us mindful of our duty to other people. Help us at all times to be worthy citizens of our Country and Empire; through Jesus Christ, our Lord. Amen.

2. O God, look down in mercy upon our native land; Thou hast blessed our Empire in past days: bless it now, we pray Thee, and lead us through all difficulties and dangers into peace,

and brotherhood with all nations; through Jesus Christ, our Lord. Amen.

3. Our God and Father, we praise Thee for Thy great kindness to our Nation and Empire throughout the years. May we ever strive to do Thy will and to obey Thy holy law. We thank Thee for our beloved King and Queen, and we pray that they and their family may be richly blessed. Be with all who are in positions of leadership within the Commonwealth and help them to bear their heavy burdens. Grant us Thy peace; through Jesus Christ, our Lord. Amen.

4. O Lord God of Hosts, stretch forth, we pray Thee, Thine almighty arm to strengthen and protect the forces of our King in every peril of land and sea and air; endue them with loyalty and courage; shelter them in the day of battle; and in time of peace keep them safe from all evil; through Jesus Christ, our Lord. Amen.